

DAN,
Comb., No. 2 Milk, two
Street, Boston.tail Comb, Pocket
Perfumery Store.Vrouge and plain, of
size; English Dressing
Ivory, Horn, Metal
nobs; Fancy Tortois
Walrus, a large var
doe; Sheep and Cal
pectate Cases; Brush
for the Toilet; Fancy
patterns; Napkin Rings;
Shaving Hoods; Shave
and Pocket Knives;
Cosmetics; Hair Re
sider; Peruvian do;
nose made to order, or
Aug. 14, 1840.FACTURED a new article
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which he calls the LOG
No. 2 Milk street.T LEXINGTON.
t will commences on
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which can join class.
are, 1. Certificate of
character; 2. Age of
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the Summer Term
PEIRCE, Principal.Young Ladies,
M. MASS.N. MACK.
me the second Mon
ists of four quarters on
at the close of the
one week each.engaged in teaching
themselves to the parental
they have a house built
of about twenty.
They
tutors of Music, Drawing,
assistant teachers whofor one year, \$150. For
45—winter or spring,
with use of instrument,
and singing, (teacher,
family) \$5. Draw
ing, \$15; teacher, Mr.
C. C. Parker, Assistant
Pupil.

M. MACK, Principal.

I Classical School.
his School at No. 12,
good for good instruction
and to call. TransientE. B. DEARBORN.
3w

THE JOURNAL.

TILE JOURNAL is
every Thursday, devoted
to scientific, literary and
advocacy of temperance.But while its aim is
and reformed by temperance
and reformed by temperance.The aim of the temperance
making a family paper,
existing influence in so
and amuse—and which
er is of a large size, and
original and selected mat
ters at the rate of \$22 a
\$25 per annum, if not

for delay.

T. S. KENDALL.
Monro co. E. Tenn. Sept. 7, 1840.

THE Anti-Slavery Standard.

To the Patrons of the Standard.

I would crave pardon of any but Abolitionists for
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ance to such conduct, and by their votes to protest against it. What is wrong in them, would be wrong in me. Believing them wrong, and thus by our acts, confirm our words. I, for one, cannot give my vote to General Garrison or Martin Van Buren, without sustaining the whole of the avowed policy of one of them, by the undivided political force and moral influence of my vote; but, as a part of the policy of each is, to support the horrible evils I have named, I cannot vote for either without sinning against God, and dishonoring my country.

My dear sir, when I commenced this letter, I designed to be very brief. You will please excuse my prolixity, and believe me,

Yours for the slave,

G. BAILEY, JR.

Errol Surmisings.

Mr. GARRISON:

I notice the following in the last Liberator, over the appropriate signature, "I."

"Some individuals have expressed the belief that

Mr. Winslow is the bearer of letters of introduction

from Mr. Phelps to members of the London Committee;

and the fact that the latter has officiated in the Bowdon Street pulpit on several occasions since the

departure of the former, certainly looks as if there was

a friendly understanding between them. Truly, this

new organization makes strange bed-fellows."

Allow me to say in regard to the above, 1st. That I do not believe that any individual, unless it be editor "I" himself, or some one to whom he is as

heated, has ever expressed any such belief as is

here named; and I challenge the name of one such

if one there be.

2d. Mr. Winslow was not the bearer of any letters from me to members of the London Committee, or to any other person in Great Britain. I neither saw nor exchanged a word with him on any subject whatever, after his decision to visit Europe, nor for some weeks previous. Had I seen him, however, and had he desired it, I certainly should have been very happy to give him letters of introduction, not as an abolitionist, but as a personal acquaintance and friend, to members of the London Committee, or to George Thompson, or any other good abolitionist, in the hope that their acquaintances might serve to correct his views, and lead him to the adoption of the truth on this subject.

3d. Since Mr. Winslow's absence, I have officiated in the Bowdon-street pulpit one sabbath, all

which was done without the invitation or knowledge of Mr. Winslow, and to supply a vacancy which I

had also preached one evening lecture on the vestry; and this is the sum total of the "several occasions" which seem to you so numerous of evil.

At the same time, allow me to say, that Mr. Winslow invited me himself to his deacons—and as readily, as himself to his deacons—and that this is not because I have any sympathy with him, as

he very well knows, in his anti-slavery views, but

because I stand on the principle of preaching any

where, and to any body that will give me a hearing.

A quiet down, truly, that a man proves himself

an apostate from abolition, because he consents to preach to those who are not abolitionists! On this

principle, your title to apostacy is indisputable; and

mine, I trust, is, and ever will, be equally so. On

the sabbath above referred to, the slave was dis-

tinctly renounced by me, and my manner of preaching

was in all respects the same as when in my own

parish.

As you seem specially interested in the ministrations of "Bowdon-street pulpit," allow me to state, that a devoted friend of yours, a thorough old organizationist, a woman's rights man, too—viz. Rev. William H. Haywood, some months since officiated in that pulpit on Mr. Winslow's own invitation, having previously as well as subsequently been a hearer there. Of Mr. Haywood, your editor "I" has since spoken in the following style:—"We rejoice to see a clergyman, and an orthodox clergyman too, taking so fearless a stand in favor of unpopular truth!—See preface to Mr. Haywood's letter on Woman's Rights, Liberator, Aug. 21st.

It may also be interesting to your readers to know that Dr. Amos Farnsworth, of Groton, who is first among the foremost of old organizationists, and specially intimate with yourself and the Chapman family, is still a member of the Bowdon-street church, and notwithstanding all his denunciations, private and public, of pro-slavery clergymen generally, and of Mr. Winslow in particular, is in the habit of concurring in Boston, every two months or so, and of listening to the preaching and partaking of the elements of the Lord's supper at the hand of the pastor he has so often joined with others in denouncing.

I have only to add, that when your sub-editor, or any one else, is reduced to the necessity of adding to misrepresentation and falsehood, such "evil surmisings" as now noticed, in order to keep up his assaults upon my character, he gives pretty good evidence of lack of substantial material, and makes it quite manifest to all impartial observers, that there is a reason for his assaults which does not appear on the face of them. When I have more leisure, I hope to supply you with details.

Specimens of Slavery.

Slaveholders are "two-legged wolves"—O'CONNELL.

BRO. GARRISON:—The following advertisement I have copied, verbatim at iteration, from the *Appalachian Gazette*, of the 26th Sept. It is nothing new, I know; but I was the more struck with it, as it came from the same region from whence I received a letter not long since, from a good Methodist brother, cautioning the abolitionists in no measured terms of their interference with the domestic institutions of the South.

E. SMITH.

\$150 REWARD.

Runaway from my plantation, on the 6th inst., three negro men, all of dark complexion.

BILL is about five feet four inches high, aged about 26, a scar on his upper lip, also one on his shoulder, and has been badly cut on his arm; speaks quick and broken, and a venomous look.

DANIEL is about the same height, chunky, and well set, broad flat mouth, with a pleasing countenance, rather inclined to show his teeth when talking, no particular marks recollect, aged 23.

NOAH is about six feet three or four inches high, 28 years old, with rather a down, impudent look, insolent in his deportment, with a large mark on his breast, a good many large scars caused by the whip on his back; has been shot in the back of his arm with small shot. The above reward will be paid to any one who will deliver them to me at my plantation or Chattoocoo, Early county, or twenty dollars apiece.

J. McDONALD.

APALACHICOLA (Fla.) GAZETTE.

The London Convention.

WEST WRENTHAM, Sept. 17, 1840.

Tuesday, Sept. 1st, the West Wrentham Anti-Slavery Society held their annual meeting for the choice of officers; after which, the following resolutions were unanimously adopted.

Whereas, the Convention which met in London, purporting to be a "World's Convention," has been convened in opposition to the British and Foreign Anti-Slavery Society, and the Executive Committee of that Society have exercised the authority of determining who might, and who might not, sit as delegates in that Convention; Therefore,

Resolved, That, in so doing, they have exercised a usurped power, and thereby cast an insult on all those who came from abroad.

Resolved, That Wm. Lloyd Garrison, Nathaniel P. Rogers, and Charles L. Remond, delegates from the American A. S. Society, and Wm. Adams, delegate from the Rhode Island A. S. Society, have done themselves honor in refusing to join said Convention, not having been sent to such an one, but to a general Convention of anti-slavery people from the whole world.

Resolved, That we believe a meeting, which shall actually be a World's Convention, ought to be called, at some time not far distant, at such place as shall be deemed expedient.

Voted, That the above be forwarded to the Liberator for publication.

E. CHEEVER, Secretary.

NEW JUVENILE ANTI-SLAVERY SOCIETY.

NEW-BEDFORD, Oct. 4, 1840.

BROTHER GARRISON:—Pursuant to a call for this purpose, a meeting was held at the house of Mrs. John Bailey, Oct. 1st, 1840, and a Juvenile Anti-Slavery Society, auxiliary to the Female Anti-Slavery Society, was formed, and the following officers were chosen:

ANN M. BAILEY, President; REBECCA A. OTTIWELL, Secretary; MARY B. BROACHER, Treasurer; NANCY M. WARD, MARY N. BAILEY, SYLVIA A. PEASE, MARGARET MOLYNEAUX, ANNA M. BRAMHALL, Managers.

Per order of the Juvenile Anti-Slavery Society.

ANNA M. BAILEY, Pres.

REBECCA A. OTTIWELL, Sec.

SELECTIONS.

From the Dublin Weekly Herald.

Sketches of the Anti-Slavery Convention.

No. VIII.

LUCRETIA MOTT.

Freemason's Hall, Great Queen-street, Drury-lane, where the Convention held its first and most interesting sittings, is a noble room, and one of the largest in London. The delegates occupied the body of the Hall, with the exception of one portion of the end opposite to the entrance, which was appropriated to those ladies who were admitted as visitors. They attended in considerable numbers, and materially contributed, by their presence, to give the sombre and solemn air of the assembly; for the Convention was largely made up of dissenting ministers and plain Quakers, who, whatever may be the case elsewhere, form a large proportion of the "pledged philanthropy" of England. Access was gained to the privileged seats by a passage which just allowed room for one person to pass at a time, and so rendered additionally narrow by a single row of seats running the whole length of that side of the room opposite to the chair. As this was also appropriated to ladies, and was the best suited to hearing of any to which they could come, it was sought for with great avidity, for the peculiar conformation of the room was strange and unusual. Many a time and oft have we been hurried in hot haste from the dinner table by the importunity of our woman-kind, in order that they might steal some chance of winning these "blest abodes" where the next four or five hours were to be spent in wrapt attention. But though we frequently thought the urgency of our friends' cases sufficient to gain an audience, we were never successful. Some earlier, though not more zealous rivals were always there before them, and gained the prize.

The middle of the front seat of the ladies' own portion of the Hall, was the usual seat of one who was certainly one of the most remarkable women in the whole assembly. Options differed materially in regard to her. One said, "She is O'Connell, Garrison, Sturge, or Birney, were the greatest men, but nobody doubted that Lucretia Mott was the *ladies* of the Convention." She is a thin, pale, dark complexioned woman, about fifty years of age. She has striking intellectual features, and bright vivacious eyes. This lady has the enviable celebrity of being one of the most unadorned, consistent, able, and indefatigable friends of the slave; being particularly eminent amongst the female abolitionists of America. Harriet Martineau, in one of her thrilling essays on American slavery, notices her as "a woman of an intellect as sound and comprehensive as her heart is noble;" and from what we have seen and heard of her, we believe the compliment to be more than just.

Although one of the delegates from the American Anti-Slavery Society to the Convention, she was prevented from taking her place in that character, by a vote passed in the very first sitting, which decided that gentlemen only were intended to be summoned by the London Committee, through whom the assembly was convened. Options differed materially in regard to her. One said, "She is O'Connell, Garrison, Sturge, or Birney, were the greatest men, but nobody doubted that Lucretia Mott was the *ladies* of the Convention." She is a thin, pale, dark complexioned woman, about fifty years of age. She has striking intellectual features, and bright vivacious eyes. This lady has the enviable celebrity of being one of the most unadorned, consistent, able, and indefatigable friends of the slave; being particularly eminent amongst the female abolitionists of America. Harriet Martineau, in one of her thrilling essays on American slavery, notices her as "a woman of an intellect as sound and comprehensive as her heart is noble;" and from what we have seen and heard of her, we believe the compliment to be more than just.

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We relate these anecdotes not only as proofs of high moral courage on the part of an individual, but as illustrative of the dreadful tyranny which the pro-slavery sentiment has established in the United States. Their Declaration of Independence proclaims that "all men are created free and equal, and equally entitled to life, liberty, and the pursuit of happiness." Yet, in that *free* country, one human being in every six of the population is property; bishops are slave owners, and members of Congress are slave dealers and slave drivers; the city of Washington is the emporium of the inter-state slave trade; those who denounce slavery and advocate its abolition are unpopular; a clergyman has been murdered for asserting his right to declare the iniquity of the system; and Pennsylvania Hall was burned by free citizens for the love they bore to the wages of the slaves.

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Letter from C. L. Remond.

EDINBURGH, Sept. 21st, 1840.

MY VERY DEAR FRIEND:

Upon the table before me is the Liberator of the 28th ult. apprising me of your safe arrival home, together with friend Rogers, Fuller, Grosvenor, and Galusha. It afforded me great pleasure to learn of your safe return, and additional pleasure to notice the promptness with which the colored citizens of Boston welcomed you, with friend Rogers, on shore, and the reception they gave you at the Marlboro' Chapel. Thanks be to Providence, they knew their duty, and were ready and willing to perform it. It augurs well for the cause in which you have been engaged for the ten years past; and the proceedings of that evening at the Marlboro' was proof conclusive, that you had not been engaged in vain. Such a meeting, ten years ago, would have stirred, and I had almost said would have moved the foundations of the Old Bay State. Think of one of the finest and largest chapels in Boston being filled to overflowing with much of the learning, wisdom, piety and philanthropy of the city, to receive Wm. Lloyd Garrison and Nathl. P. Rogers, distinguished for their fearless advocacy of the colored man's rights—and, above all, colored ladies and gentlemen sitting promiscuously with this body. Think of it, mobocrats of Philadelphia! Look upon that meeting, aristocrats of New-Haven! Pass judgment, negro-haters of Bath and Hallowell! Reflect upon it, humanity-seouers of New-York, who prided yourselves in compelling your superiors in every respect, save that of slavery-riden and debased human nature, to fly the public house kept by Mr. Goss, as late as May, 1840! What will the priests, levites, attorney-generals, senators and governors say to all this? What can they say, other than that upon the question of slavery, our country is to be turned *right side up*, (with care,) if you please? What, but that fanaticism has become sober truth, incendiarism has become patriotism, recklessness has become solicitude for the country's weal, and last, but not least, amalgamation has become a right in the estimation of the wiscarees of 1835, 6, 7, 8 and 9, providing silence gives consent. So great is the march of truth. Another feather is soon to be placed in the cap of my native State, (Massachusetts,) the first to strike for the freedom of the country. May she be the first to banish from her soul and associations the corroding fitters of prejudice, which, if we may be allowed an opinion, from the experience of the past, the view of the present, and the prospects of the future, is soon to be the case.

That meeting have listened, with deep interest, to the affecting and important statements made by Mr. Charles Lenox Remond and Mr. George Thompson, on the subject of American slavery, and the condition and resources of British India—statements which, while they have renewed their horror and detestation of American slavery, have filled them with hope for the oppressed, by disclosing the prospect of deliverance through the adoption of peaceful means, especially of the development of the agricultural riches of the British possessions in the East; which would speedily withdraw the chief support now given to the existing systems of slavery and the slave trade—that this meeting would also tender the expression of their sincere sympathy to their interesting visitors from the United States, and their earnest desire that they may soon rejoice in the emancipation of the injured race he represents—that this meeting farther congratulates Mr. Thompson on the success of his labors in the abolition of slavery in the West India colonies—approval of the labors he is now making for the abolition of slavery universally—wishes him all success in them, and pledges themselves that they will not fail to give their utmost aid in the sacred cause.

(Signed) THOMAS AITKINS, Chairman.

That back of a beautiful card, I find the following:

At Edinburgh, on the evening of Sept. 21st, 1840, at the termination of a public Soiree, held in Dun Edin Hall, in commemoration of the Fourth Anniversary of the Edinburgh Total Abstinence Society, Mr. Charles Lenox Remond signed the Declaration of the Society, amidst the enthusiastic applause of the vast assembly.

WILLIAM MENZIES,
President of the Edinburgh Total Abstinence Society.

Church, Ministry, and Sabbath Convention.

A numerous meeting of the friends of Universal Reform was held on Thursday, the 24th of Sept. 1840, in the Chardon Street Chapel, Boston, for the purpose of considering the expediency of calling a Convention to examine the validity of the views which generally prevail in this country as to the divine appointment of the first day of the week as the Christian Sabbath, and to inquire into the origin, nature and authority of the institutions of the Ministry and the Church, as now existing. Edmund Quincy was appointed Chairman, and Maria W. Chapman Secretary. It was unanimously agreed upon, that such a Convention should be held during the present autumn. Edmund Quincy, Maria W. Chapman, A. Bronson Alcott, Thankful Southwick, and John A. Collins, were appointed a Committee to issue a Call, specifying the time, place, and purpose of the meeting.

EDMUND QUINCY, Chairman.

MARIA W. CHAPMAN, Secretary.

CALL.

In compliance with the instructions of the meeting above mentioned, the undersigned have appointed Tuesday, the 15th of November next, as the time, and the Chardon Street Chapel in Boston, as the place of the proposed Convention; and we do hereby most earnestly and affectionately invite all persons, who feel an interest in the momentous questions which it is the object of the Convention to discuss, to assemble at the time and place appointed, that we may be helped to a right decision by a full and free discussion.

Institutions called the Sabbath, the Ministry and the Church exist in our midst. Their influence, for good or for evil, is mighty. It is of the highest importance to the progress of truth to ascertain whether their claims to a Divine origin be indeed valid, or whether they be but inventions and traditions of men. When a Divine origin is asserted for the observation of a particular day as holy time, and when certain persons claim to be invested with peculiar spiritual powers over the souls of men, by virtue of a commission emanating from heaven itself, the inquiry into the truth or falsehood of these claims is one of the most important and interesting in which the human mind can engage.

It is for the purpose of ascertaining, by the comparison of various views, and the consideration of arguments on both sides of these questions, what is the true Sabbath, Church and Ministry, that this Convention is called. Truth is eternal and immutable, and can never be endangered by discussion. If the institutions in question have indeed the Divine authority which they claim, they will be the more firmly established in the hearts of the people by a full examination of the foundation upon which they rest. If, on the contrary, they should be found, on careful inquiry, to be but human inventions, and that, consequently, the corruptions, abuses, and spiritual tyranny which have ever attended them, are but their legitimate results, the glory of God and the good of man demand that their actual character should be exposed, and their power forever destroyed. If the opinion in the general mind which attends to the institutions of the Sabbath, the Church and the Ministry, as now existing, is to be shaken; if the truth of the Sabbath, the Church and the Ministry, as now existing, is to be established in the minds of men, by virtue of a commission emanating from heaven itself, the inquiry into the truth or falsehood of these claims is one of the most important and interesting in which the human mind can engage.

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(Signed) THOMAS AITKINS, Chairman.

Interesting Articles.

The articles in our present number will be found to be unusually interesting and valuable, and will richly repay a careful perusal.

1. The Letter of Rev. T. S. Kendall, giving an account of the brutal manner in which he was treated by a mob in South Carolina, on suspicion of being an abolitionist. Every such atrocity only serves to hasten the downfall of slavery.

2. The article from the pen of our bro. Rogers, respecting his editorship of the National Standard. We need not ask any one to read it. In the success of the Standard, all true-hearted abolitionists throughout the country should feel a personal interest.

3. The Letter of Dr. Bailey, editor of the Cincinnati Philanthropist, on the subject of political action.

It is written with great ability, and cannot fail to make a deep impression upon every candid mind. It was not received in season to be read at the late State Convention in Worcester.

4. The Sketch of Lucretia Mott from the Dublin Weekly Herald. Drawn to the life. To think of such a woman, representing a large portion of the Anti-Slavery Society. It is elegant, and full of native dignity. Honored be woman!

5. The spirited proceedings of the annual meeting of the Boston Female A. S. Society, and the speech of Abby Kelley. Read them! We shall publish the annual report, from the luminous pen of Mrs. Chapman, next week.

7. The Letter of our much respected and highly honored colored friend, C. L. Remond, giving further particulars of his reception on the other side of the Atlantic. It fills us with inexpressible delight. A splendid soiree has been given to him and George Thompson in Paisley. Particulars in our next paper.

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